The Inquirer

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THE SECULAR SOCIETY

THE ANNUAL MEETINGS

THE annual meetings of the General Assembly of Unitarian and Free Christian Churches will be taking place next week in Manchester. With unquestioning faith a minority religious body will be meeting to discuss its affairs, and to give allegiance to its religious truth. It is a minority body, but it is the representative of much questioning and much belief outside its own boundaries. This is a part of its faith. It knows it lives for many more people than the congregations which form its churches.

The Christian faith is in a period of great internal crisis. In spite of many appearances to the contrary it is shrinking—as a faith. To all outward appearances it is surging forward in America for instance, but Reinhold Niebuhr, the powerful American theologian, has other opinions.

"I haven't seen any evidence of it", he said recently, "except that church membership continues to grow. One can't say that there's a religious revival in the sense that the religious faith, whether it be Jewish or Christian, has taken hold of the country as something impressive to the average person who wasn't previously religious."

There are a good many observant Christians in America who are not taken in by the "revival".

The same secular goals

Because, for them, the revival is secularism writ large. The same goals and aims that dominated the society before the revival took place are still there. It is estimated that three times as many of the population now attend church as a hundred years ago, but few Americans would describe their country as more Christian.

A "revival" could happen in this country. But would anyone care to predict that if it took place one single social value or moral goal would be changed? Does anyone suppose that the conscience of the nation would be shaken in any way or that there would be less crime, less cheating, less placarding of the base than there is today?

The truth of the matter is that the Christian religion in its recognised forms, offers no challenge to secularism. It makes no one uncomfortable (except in a mild intellectual manner, and that is soon stilled). On the whole it says what everyone wishes to be said: that we are a reasonably bad lot, we could be better, everyone could be better, but there is no sense in getting worked up about it—in fact anyone who did get worked up would be psychologically suspect.

There is little sense in going to church just to say that. People are expected to go or stay away just as temperament or local custom suggest, and staying away or going means much the same thing.

The collective unconscious

Indeed the religious tragedy of this age has not been plumbed. It is hardly decent to plumb it. Few people will have a real good look at it and face its meaning. It is better to leave it where it lies, deep down in the collective unconscious. Better to let it be forgotten altogether, carry on with the seemingly decent pattern of daily living, than drag it into the open.

What is the tragedy? A man is to be charged in Israel with the cold calculated slaughter of 2,000,000 people. It is alleged he collected them together, card-indexed them, and then killed them off at the rate of some 25,000 a day, in a well-organised manner.

It has been said that the crime is so horrible that it numbs the senses. Few people can take in what it means.

What on earth can even justice say about it? What can anyone say? What petty act of retribution can even touch the horror of it?

But take a look beneath the surface, the real surface.

In a series of articles in the *Sunday Times*, C. P. Snow, has been taking a look, a calm, civilised look, at what took place in this country during the war. He describes a paper, drawn up by top scientists, which laid down the strategic bombing policy of this country.

"The bombing must be directed essentially against German working-class houses. Middle-class houses have too much space round them, and so are bound to waste bombs; factories and military objectives were much too difficult to find and hit. The paper claimed that—given a total concentration of effort on the production and use of bombing aircraft—it would be possible, in all the larger towns of Germany (that is, with more than 50,000 inhabitants) to destroy 50 per cent. of the houses."

And the people? It would hardly be decent to count the millions that would be destroyed.

That policy was attempted; it failed. Eichmann succeeded in killing his 2,000,000. The British—men "well-educated by the standards of the day, men fairly kindly by the standards of the day" (C. P. Snow's words), "and often possessed of strong human feelings"—failed to kill their 2,000,000. It must be left to the moralists and psychologists to discuss and apportion the blame and justice.

The religious tragedy

The modern world is unlikely to be aware that in the trial of Eichmann every man is on trial. It will not face the horror that what this solitary human accomplished millions of others are planning now on a more terrible scale.

underneath the surface decencies of the modern secular society.

Man is on trial, and what does popular religion say about that ? What does it even hint about it ?

The Christian religion, as indeed most traditional forms has retired from the scene. The great shaking repentance that would loosen all the hidden horrors of the social unconscious is not even in sight.

A religious minority can keep that painful tragedy before them, and feel compelled to understand its meaning.

A LAYMAN'S DIARY

March 19 (Sunday). The BBC still persist in broadcasting *The Critics* on Sunday at 12.10 p.m., an hour which makes it impossible for morning churchgoers to hear them. They do repeat the performance during the following week, but during the afternoon only. The result is that many listeners do not hear this excellent discussion programme, except on rare occasions. Today was one such lucky chance: the *Critics'* usual time was needed for the Bach Choir's annual presentation of the *St. Matthew Passion*, so they were moved to 4.25 p.m.—a splendid time, I should have thought, for them to take as their permanent home. (As it happened, it wasn't an awfully good edition: for instance, in reviewing last Sunday's *Meeting Point*, several of the panel lapsed into rather " clever " and most unfair generalisations about the " dullness " of BBC religious programmes.)

At night, *Sunday Break* (ITV) and *Meeting Point* (BBC religious television) each gave some good documentary about the life of a parish church being invigorated by the arrival of a new minister possessed of the gift of inspiring people to work together. ITV showed us Canon Charles Crowson's lively " do-it-yourself " parishioners at Yardley, Birmingham. BBC put on a 40-minute film about the remarkably full ministry of social service led by the Rev. Tom Allan at St. George's Tron (Church of Scotland), in the centre of Glasgow. I would defy any of this afternoon's *Critics* to be superior about the Scottish film; indeed, if it had been in Gaelic, with Sassenach sub-titles, it would now be packing them in at the *Curzon* or the *Academy*.

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March 20. The latest production of the Stratford company at the Aldwych Theatre, London, is *The Devils*, an original play by John Whiting, based on Aldous Huxley's *The Devils of Loudun*. It is violent and harrowing, more so even than *The Crucible*, which it resembles in some ways but not in others. *The Crucible* is a twentieth-century tract in a seventeenth-century setting: *The Devils* is a slice of seventeenth-century life. The central figure of Whiting's play stands for no "cause"; he comes to catastrophe, but not for standing for " the right " before his time. He is no hero, but an amorous, secularly-minded priest, Urbain Grandier, who is gradually undermined by the malice of his enemies and finally burnt at the stake for the " crime " of demoniac possession of a nun whom he never in fact met. Yet one feels for him even more than for the heroic Proctor in Arthur Miller's play, just because he represents, not a " cause ", but the craving to be an individual in an era when to be truly an individual exposed a man to many varieties of irrational fear and hatred. Richard Johnson is greatly effective as Grandier; the " possession " scenes were not so convincing, and almost had an air of irrelevance about them. The evening as a whole was calculated to evoke more than the classical ration of pity and terror, but it is a memorable play, finely produced.

March 21. Annual Meeting of our local Marriage Guidance Council, which has been expanding in area and activity for the last ten years, and is now beginning to consolidate its boundaries and its services. My own position in the movement is that happy sinecure, " counsellor's husband ", and my main function is to keep the household running for a long week-end once a year, when my wife goes off to the Annual Conference of the National Marriage Guidance Council. Some day I think the movement will have to re-christen itself. The work is now much more than just guiding married people, and a whole field of education-for-marriage has been opened up in recent years. And " guidance " itself is giving way to " non-direction ". This is not so paradoxical as it may sound. In the March issue of the monthly *Marriage Guidance* (1/- post free from NMGC, 58 Queen Anne Street, London, W.1, and ask, too, for their excellent book-list) there is an article called " Non-Directors' Meeting " by John H. Wallis, which captures the modern philosophy of counselling in the following passage, which will bear reading more than once :

" If someone shows me a spade and asks what it is, I can answer, ' It is a spade '. Or I can say, ' Why are you anxious to know? ' Or I can say, ' A spade—but I don't quite see why you

PRESIDENT OF THE GENERAL ASSEMBLY

THE Rev. J. Harry Smith, minister of Gee Cross Chapel, Hyde, Cheshire, will be elected next week President of the General Assembly. He was born in Wrexham, North Wales. He was a member of a Congregational Church, and became a lay preacher in his teens. Through an advertisement in a newspaper he heard of the Unitarian Manchester Postal Mission, and eventually joined the Matthew Henry's Chapel, Chester.

His Congregational Church in Wrexham sent a cordial letter with him, transferring him " to the care of our sister church in Chester ".

He joined the old Pioneer Preachers in London in 1915. He recalls that his journey to London was made exceptionally pleasant through conversation with another Wrexhamian, now known to the world as Dr. C. H. Dodd.

The Rev. J Harry Smith

The Rev. J. Harry Smith has been President of nearly every national Unitarian association open to a minister. During the whole of his ministry he has taken a particular interest in Sunday School work, and at one time was Editor of the one-time *Sunday School Monthly*. He possessed a gift for children's stories and has contributed a large number to the *Inquirer*. During the years 1926-28 he gave part-time assistance to the *Inquirer* under the editorship of the late Rev. W. G. Tarrant.

Harry Smith, as all his friends call him, has given a great deal of official work to the Unitarian movement. In one way or another he has been one of the administrators. He has a pawky humour which deflates bombast, and behind calculated speech a mind that goes much to the point.

A life-time servant of the Unitarian movement takes over the Presidency, and the churches and affairs will be cared for by one who knows them intimately.

are asking'. That last has the merit of being true as well as opening a door that has all sorts of possible implications behind it. Possibly the word has just slipped his mind. Possibly he'll bash his wife with a spade but not with a shovel. The third kind of reply allows for both eventualities and for many others.

"What we call being non-directive really means just trying to get things clearer if the client is willing to. But it is not easy. It's much more fun to feel knowledgeable."

I suppose the "fun of feeling knowledgeable" is one of the most insidious temptations of any social service activity. In Marriage Guidance (as in the probation service and the Family Service Units, but not in many other branches that spring to the mind) they seem to be strongly aware of the dangers of that temptation, and that makes their work all the more valuable.

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March 22. David greatly enjoys being read to (sometimes, I suspect, as a kind of antidote to having to read himself), and he has fastened on the *New English Bible* as the set book for the time being, usually at some unearthly hour before breakfast. Today we read the parable of the Labourers in the Vineyard in *Matt.* 7 (how much more comprehensible, "a full day's wage" is than "a penny", as it is in the A.V.). I said, "do you think that was fair?" He said, "Of course. It would have been unfair if they *hadn't* all been paid the same." For years, that parable used to puzzle me, but in the egalitarian 1960s I suppose it just sounds plain common sense.

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March 23. At the London Lay Preachers' Union tonight we were treated to a gem of a talk on "Music and the Service" by Mr. R. C. Karger, of Leyton. He felt that we could make much more of our music if we tried. I'm sure we could. Is there some Puritanical streak in us that prevents us from exercising what in some American churches is called "the ministry of music"?

"I HAVE IMMORTAL LONGINGS IN ME"

By Herbert Crabtree

OF the making of books dealing with the problem of life after death there is no end, and much study of them may easily induce great weariness of the flesh. Fortunately, after wasting some amount of time in reading near stuff and nonsense and learning to look with a sceptical eye on publishers' blurbs, one is able to distinguish fairly quickly the books that are really worth while. *Here is a book that will repay careful reading and the fact that it is highly prained by Professors H. H. Price and C. D. Broad will at once commend it to the diligent inquirer. However, one must not be misled by their warm approbation into supposing that at last the full truth of the matter has been revealed and that it happily confirms the eager mind's longing for some positive conclusion. It is indeed but a dusty answer that is vouchsafed to the questing soul: "At the most, we can get from the modern picture of the relation between mind and body a flicker of doubt to mitigate our expectation of annihilation at death". This is, indeed, but faintly to trust the larger hope, and by this time no doubt the earnest reader may be feeling a little faint, though still pursuing.

Yet the book is seriously worth reading. It is finely written, betrays a wide knowledge of the relevant literature of the subject, and in one reader's mind at least much that is said would seem to justify a more confident conclusion than the author is prepared to concede. He thinks little of the traditional Christian approach to the problem, and here most Unitarians would heartily agree with him. He quotes Dr. Broad's personal admission: "For me personally the Christian story and the Christian theology in a Copernican universe wither like a plant taken from a hothouse and bedded out in the Siberian desert". Not many readers of the *Inquirer* would disagree with that judgment. Rather surprisingly, the author reveals a mildly sympathetic interest in reincarnation: "I at any rate would not say that this type of theory was disproved, and it remains a fascinating, though rather faint, possibility".

Other subjects discussed include mysticism, psychical research, telepathy, precognition, and at the end the best way of coping with the inevitable challenge of death. What he has to say is well said, though it does not add much to the noble fortitude of the stoic.

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Two criticisms may be proffered. He has little to say about the "physical" forms of psychical manifestations, and plainly he thinks little of them. Yet to those who have actually witnessed indubitable instances of materialisation, the production of "apports" under foolproof conditions, and outstanding instances of the "direct voice", such phenomena cannot easily be disregarded. Indeed, the great weakness of the book would seem to be that the author has done little or no "field work", which is a primary requisite of all serious investigation into almost every branch of knowledge today. One gets the impression again and again that one is reading a book about books . . . It is much like reading a book about the Australian aborigines by an author who has never been out of Britain.

My own interest in the subject was first aroused quite adventitiously, and under no emotional promptings, by an insatiable curiosity to find out all I could at first hand about all sorts of religious faiths and practices, no matter how obscure and seemingly irrational. I went about to every type of worship and meeting that I conveniently could, and more than once was startled and astonished by what I beheld. One thing led to another, and so far as psychical research was concerned in the course of a few years I had had some experience of almost every branch of the relevant phenomena. Of course, it took much time, and I all too easily found examples of the worst expressions of the movement, but with patience and effort I also found some of the best. Moreover, I often met other inquirers like myself; men as puzzled and as much in earnest, and often far better qualified intellectually than myself, who had been led by their experiences to believe that they were on the track on something significant. Too many books are written in the library by gifted authors who despise the highways and byways of practical investigation, and their conclusions can never be more than tentative, and of but qualified impressiveness.

*"IMMORTAL LONGINGS, by Stephen Findley. Gollancz 21/-

AUSTRALIAN COMMENTARY

By Tom Wardle

AUSTRALIA has received the new translation of the New Testament with great enthusiasm. A four-page supplement on the history of the Bible in English appeared in a leading Melbourne newspaper, and the bookshops were sold out of the library edition of the new translation before the end of publication day.

While the new edition reads more racily and with greater continuity of understanding, my own first reactions were one with Dr. Rowe in his recent *Inquirer* review that there were some odd fallings from literary grace in the text. It seems to me that the literary advisers to the translators were principally concerned with how the text would read, not how it would *sound*.

Most ministers, I imagine, could not read a translation of the Bible without mentally registering how the language would sound when read aloud. Perhaps we have become too used to versions touched with rhetorical colour to appreciate that the original documents, of Gospel narrative and Apostolic letter were not intended for liturgical use, but were simple instruments of communication.

Not all the New Testament authors had literary talents. It is natural that there would be graceless moments even in the best of their prose. Both the Authorised and Revised versions conceal this. If the New English Bible presents the spontaneity, earthiness and occasional crudity of the original works, it may bring us nearer to the atmosphere of the early Church and gain

in truth what it loses in beauty. A work of revelation is not necessarily a work of art.

Dr. Orchard again

There has been an interesting addition to the stories about Dr. W. E. Orchard, which has come my way. It appears that during a visit to Cornwall, John Wesley was protected from a gang of rowdies by a family with whom he lodged. In gratitude he gave the family the silver buckles off his shoes.

One buckle stayed in England. The other went to America with a migrant branch of the family. Dr. Orchard married into the English buckle family, and eventually obtained the American buckle. He had a pair of eighteenth century style preaching shoes made and the buckles fitted. He was often to be seen wearing them when minister of King's Weigh House in London.

When Dr. Orchard went into the Roman Church his (John Wesley's) buckles went with him. I wonder where they are now.

Speaking of clerical dress I have lately discovered one interpretation at least of the symbolic meaning of the white cotton collar strips, called Geneva bands, which many ministers in the Reformed and Dissenting traditions wear in the pulpit. They are sometimes called "preaching tabs" and this may be a corruption of tablets, for they are held to imply the two tablets on which the Ten Commandments were inscribed and the two Testaments of the Bible.

From another source I gather that in the Church of England it has been widely believed that you can tell the theological position of a minister by the depth of his collar—"the narrower the collar, the higher the churchmanship . . ."

Australian cultural centre

Building is shortly to commence on what is described as "the world's first completely integrated centre for all the arts" on a site in the heart of Melbourne. The Victorian public has lately been viewing the models and plans for the new buildings. They are to contain art galleries, open sculpture parks, theatres, meeting rooms for cultural organisations, an art school, restaurants and a massive copper-covered spire rising to 415 feet and gilded at the top.

The whole thing is imaginatively conceived. The architects seem to have gone out of their way to make it different from anything we have seen before, but whether it is abiding architecture is another question. There will be interesting reversions to the traditional—an open-air theatre surrounded by three tiers of open galleries resembling a large-scale Elizabethan inn yard; fan valuting will be used in the main hall but with great chunks of blue and green glass instead of stone in the ceiling.

This modern trend towards cultural centralisation has produced such items as the Guggenheim Centre in New York; noteworthy in their way but surely distracting attention from a true understanding of culture. A nation's culture is not determined by the abundance of works of art that it possesses, but by the creative life of the people in their everyday relations. It is not much use having golden spires if our chairs are shoddy our manners vulgar and our entertainment trivial.

THE SPIRIT OF PRAYER

Dear God, Giver of Life,
Father of our powers,
Mother of our affections:
help us, today, to live
a simple, a sincere, a serene life:
repelling discontent, anxiety,
base thoughts, selfish aims:
help us to cultivate
cheerfulness and kindness.
Help us to laugh often,
to grouse seldom;
may holy silence
at times possess us.
May we spend wisely,
be generous in giving,
faithful to obligations,
helpful to all in need.
May we be worthy to be
your instruments.

NEWS FROM HIBBERT HOUSES

By Peter Hewis

RECENT and future events at Hibbert Houses will, I think, be of interest to your readers. Hibbert House No. 20 was opened on Thursday, March 2nd and consists of a canteen, bookshop and gift shop. This centre replaces No. 19, but as that one is now closed, owing to re-deployment of personnel, the new centre has the advantage of retaining the same staff as operated the old one, under the leadership of one of Hibbert Houses most energetic and capable senior workers, Miss Doris Fitch. The new centre will serve one of the main Domestic Areas of the Nicosia R.A.F. Station, including the Joint Transit Centre of the Near East (formerly Middle East) Air, Sea and Land Forces. Hibbert Houses, thus still operate two Centres in Cyprus. The old one, started over 13 years ago which is under the control of Miss E. V. Abel, M.B.E., and the new one opened this month.

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On Sunday, March 5th, a Unitarian service was again held in Hibbert House Chapel. Two unique claims made by Hibbert Houses, are that they have what must be the smallest Unitarian Chapel in the world; and also the only one primarily instituted for, and mainly used by, Service men and women, Unitarian and other. On the occasion of our last service, the Reverend G. J. Sparham took the service and gave the address and the Reverend Basil Hopkin was among the total of six who were present. One of the greatest contributions to our services is made by a young musician, Dennis Rawson of the Band of the 2nd Battalion Parachute Regiment, who willingly travels over 50 miles to play for us, on our little electrically powered organ. Dennis, who is a young, liberally minded Methodist from Sheffield, Yorkshire, never lets us down, though it is true we have often to adapt the dates of our services to fit in with his engagements and duties. Although his faith is a little different from ours we can always depend on him for support.

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Apart from being Director of Hibbert Houses in the Near East, the Rev. G. J. Sparham also holds the position of Chairman of the Cyprus Committee of the Council of Voluntary Welfare Work (with the Forces), C.V.W.W., which in Cyprus at this moment includes five Organisations, among which are Hibbert Houses, the Y.M.C.A., and the Y.W.C.A. In this connection, on Sunday afternoon, March 19th, he was the principal Host at a reception held at Hibbert Houses Staff House, on the occasion of the visit of the Moderator of the General Assembly of the Church of Scotland, the Right Reverend Principal J. H. S. Burleigh, to troops in Cyprus, to enable Dr. Burleigh to meet as many C.V.W.W. workers as possible.

Continuing, though quite fortuitously, ties with Scotland, on Sunday, March 26th, Mr. Sparham will be taking the Church of Scotland service at St. Andrew's Church, in the barracks of the Black Watch (Royal Highland Regiment), at Dhekelia.

On Easter Sunday, we hope to hold another Unitarian service in our own Hibbert Houses Chapel at Nicosia, a few days before which we regret to say that we shall have said goodbye to Mr. Basil Hopkin, who will by then have returned to the United Kingdom. In April, Mr. Sparham may be in England for a short time, during which time he hopes to be present at the G.A. Meetings in Manchester.

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Time whittles away our known Unitarian Community in Cyprus. Unless we discover more of our faith here soon, we shall be very few in number in a matter of weeks. Recently we bade farewell to Don Hibbert of our Buxton Church, and to Mr. & Mrs. Cameron of Newchurch. Two other Unitarians from Wales are known to us but one will soon be due for release, and the other will be away from Cyprus for three months, in connection with "Operation Triangle", which is now beginning in North Africa. Someone reading these notes must know of at least one Unitarian in Cyprus. If you are that person, please let us know. A letter from one of "Our Men in Cyprus" will

help a previously unknown Unitarian, or a Unitarian newcomer, to feel more at home here. Wherever possible personal contacts are made with both immediately, even if it means travelling sixty miles to do it. Magazines and books can also be arranged for "lone" Unitarians.

Finally mention must be made of the fact that on May 5th, 1961, Hibbert Houses will have been continuously at work for 20 years.

SACRAMENT OF UNITY?

By Malcolm Rutt

IT has various names—the Lord's Supper, Holy Communion, the Eucharist, the Mass. But whatever the name, the same characteristic is always claimed for this religious celebration, "Sacrament of Unity". But I would point out that this is exactly what it is not. It is terribly exclusive. It is the rock on which all ecumenical dreams and schemes of reunion eventually founder. Roman Catholics will not join with Anglicans in this Service for they deny that Anglicans have valid "orders", and so cannot celebrate a "valid Mass". And whatever the name by which Anglicans call this Service—Holy Communion, Holy Eucharist, the Lord's Supper, or the Mass—they will not join with Free Churchmen in its celebration on similar grounds, namely that Free Churchmen, according to Anglican belief, do not possess episcopal orders which alone are valid in Anglican eyes.

And so there we have it. Look at it how we will it is a Sacrament of Dis-unity, and is the cause of much controversy, much embarrassment, and much unhappiness. The late Canon "Dick" Sheppard on one occasion joined with his friend Dr. Herbert Gray in celebrating Holy Communion in a church belonging to the Presbyterian denomination. He remarked afterwards that if he had broken every moral law he could not have been more bitterly attacked! "Sacrament of Unity!"

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And yet it is so necessary that we should remember that it is practically certain that Jesus did not ordain it as a perpetual Service of worship. I will only quote the view of one universally respected scholar, Dr. W. R. Matthews, Dean of St. Paul's in London. Writing in his book "Christ", Dr. Matthews says, "We cannot be certain of the precise words which Jesus spoke at the Last Supper". I would suggest, and this is a view held by many scholars, that we owe the words "This is my body", "This is my blood", "Do this in remembrance of me", to Paul, who said in his "First Epistle to the Corinthians" that "he had received them from the Lord". Now inasmuch as Paul had neither met Jesus, nor heard him teach, this must have been one of his many "visions"; and so I claim that I am justified in thinking that Jesus did not institute this so-called "Sacrament of Unity" as a perpetual act of worship for his followers. Not Jesus, but Paul! That's the point to remember. Paul wrote his Epistles before the Gospels were published.

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And I would go on to ask this question. Has not the Religious Society of Friends—the Quakers—found the right solution? In its "Meeting for Worship", in which I sometimes have the privilege of joining, the wonderful depth and breadth, the tremendous quality of the Silence is the real heart of the Meeting. And I would think that the Quakers have discovered the true Unity. In that sacramental silence the Inner Light—"lighting every man coming into the world"—glows through the mind and spirit of each worshipper focussed into a unity of creative love.

The Sacrament of Silence is above and beyond all doctrinal controversies, all exclusive dogma. Away from the complications of Colour and Music and Elaborate Ritual, however beautiful these may be, a silent "Meeting for Worship" contains within itself the inspiring and comforting Voice of the God Within.

JOHN KIELTY

THE SECRETARY of the General Assembly, born on November 27th, 1901, has hardly a grey hair in his head. The physiological causes of grey hair are unknown to the writer of this profile, but if temperament and spiritual strength have anything to do with it, then John Kielty's immaculate unchanging head is the outward and visible sign of his inward and spiritual grace.

He has held a post for 12 years that would try the reserves of most men. As Secretary of the General Assembly he has been faced with the changing fortunes of the Unitarian churches in a period of upheaval unknown in the past. No advance to cheer him, as to cheer his counterpart in America, just a continuous daily slog to maintain, in good health, the collective life of the Unitarian community.

And he has done it magnificently. Underneath his occasional brusque manner there has been a never-failing faith in the inwardness of the cause. He has met situations that would daunt many men, or at least provide them with reasons for not going forward. He determined to build the Essex Hall, and he built it, and there were many voices that told him not to try. It was he who was the moving force, before he became Secretary, of the £100,000 Appeal, and many sage voices told him not to attempt that. Without that Appeal and its success, and without the splendid triumph of Essex Hall, the Unitarian community would be hardly tried today. It is not tried, and to John Kielty belongs much of the glory.

The Rev. John Kielty

No one knows the Unitarian movement in better detail than he. He is acquainted with every minister, most lay folk of prominence, and nearly every congregation up and down the country. His judgement is shrewd, wise and compassionate. He has served his fellow ministers with self-effacing purpose, and as far as he could, helped to maintain the dignity of their lives.

Underneath his show of strength there is a deep sensitivity, and behind his seeming social approach an isolated spiritual consciousness probably known best to himself.

He has given himself to the service of the Unitarian movement, and the debt owed to him, often unrecognised, is immeasurable.

May he be Secretary of the Assembly, when the day comes, when all his services will blossom out in the Unitarian advance. And may his sixtieth year see a splendid celebration in memory of the foundation, in 1662, of the cause he has served.

NEXT WEEK—The *Inquirer* will print the first of the ASSEMBLY NUMBERS

A UNITARIAN "HOSPITAL"

By R. M. Anthony

THE family of Hollis were well known amongst the Yorkshire dissenting community during the seventeenth and eighteenth centuries. Thomas Hollis (1634-1718), a cutler, originally of Sheffield and later of London was the first founder of the Hollis Hospital Trust, the principal object of which was to provide and maintain an almshouse in the former city for the benefit of sixteen elderly persons, preferably the widows of cutlers or otherwise connected with that industry, and living in or near Sheffield.

Later members of the same family were also benefactors and the management is to this day still largely in the hands of descendants, although the male line of Hollis has long since died out. Under the existing Charities Acts, however, the Trust now necessarily includes four representatives of the Local Authority; on balance this should be beneficial but for the fact that recent appointments have invariably been made on a strictly party political basis.

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Thomas Hollis (1720-1774), the diarist, "republican", free-thinker, intimate of the elder Pitt and minor *bete noire* of Samuel Johnson, was in his turn a trustee, but appears to have taken little interest and devoted none of his considerable fortune (which went in other philanthropic directions) to the Trust.

The name "Unitarian" does not appear, as far as I am aware, either in the original scheme of the Trust and certainly not in the scheme as at present operating (under the auspices of the Charity Commissioners). Nevertheless the fact that the occupants of the five nearest Unitarian pulpits and no others, have to this day laid upon them the duty of a monthly visit to the hospital, in rotation, is clear evidence enough of the beliefs and intentions of the founders. In return the five ministers receive a tiny sum annually which perhaps just covers their local travelling expenses!

Whether the intention of the founders was to give preference to applications for admission to the hospital from Unitarians is doubtful, at the present day I am fairly certain that there are none among the inmates. Alas, too, there is now only one Unitarian among the Trustees.

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Besides providing lodging, heat and lighting, together with a few amenities such as a commercial TV set, the Trust makes available small "pocket money" pensions to the inmates where it is thought necessary. Neither the original nor present schemes restrict the almshouse to females, but in point of fact no man has ever been admitted or the possibility contemplated—despite the urging of one elderly male Trustee!

(continued on page 936)

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings—Manchester

Tuesday, April 11th to Friday, April 14th

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 11th

ALL MEETINGS AT MONTON

2.30 P.M. UNION FOR SOCIAL SERVICE.
4.00 P.M. INFORMAL RECEPTION.
4.45 P.M. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING.
7.00 P.M. ANNIVERSARY SERVICE.
Preacher: REV. P. N. TINDALL, M.A., Ph.D.
8.30 P.M. BUFFET SUPPER.

WEDNESDAY, APRIL 12th

ALL MEETINGS AT GORTON

10.00 A.M. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.
2.00 P.M. ANNUAL BUSINESS MEETING CONTINUED.
4.00 P.M. HISTORICAL SOCIETY.
4.00 P.M. TEMPERANCE ASSOCIATION.
7.00 P.M. TOWN HALL.
RECEPTION by the LORD MAYOR AND LADY MAYORESS OF MANCHESTER. (Informal Dress. Ministers and Delegates only.)
8.00 P.M. CROSS STREET CHAPEL.
YOUTH MEETING.

THURSDAY, APRIL 13th

10.00 A.M. COMMUNION SERVICE (CROSS STREET CHAPEL).
Preacher: REV. I. HODGSON.
11.15 A.M. ESSEX HALL LECTURE (CROSS STREET CHAPEL).
"Alienation and Fellowship."
DR. D. RUSSELL DAVIS (Reader in Medical Psychology at Cambridge).
2.00 P.M. SECTIONAL MEETINGS.
Women's League (LESSER FREE TRADE HALL).
Ministers (CROSS STREET).
Lay Preachers' and Men's League (CROSS STREET).
4.00 P.M. PEACE FELLOWSHIP (CROSS STREET).
4.00 P.M. NATIONAL UNITARIAN FELLOWSHIP (CROSS STREET).
7.00 P.M. LESSER FREE TRADE HALL.
PUBLIC MEETING.
"The Unitarian Church meets the Challenge of the Day."
Chairman: REV. W. HILL WAREING.
Speakers: DR. JUNE BELL.
MR. M. H. GRUNDY, M.A.
REV. C. H. BARTLETT, B.A.

FRIDAY, APRIL 14th

AT CROSS STREET CHAPEL

10.00 A.M. CONFERENCE on "LIBERAL RELIGION IN A DIVIDED WORLD".
Chairman: THE PRESIDENT.
Speakers: DR. PETER DALBERT (Switzerland).
REV. MAGNUS C. RATTER.
12 noon CLOSING ADDRESS (without discussion).
REV. C. EASTON.

RESOLUTIONS AT THE ANNUAL BUSINESS MEETING

In addition to routine resolutions, the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing together with the name of the Seconder.

COUNCIL RESOLUTION

AMERICAN UNITARIAN ASSOCIATION AND THE UNIVERSALIST CHURCHES OF AMERICA

The text of this Resolution of good wishes on the occasion of the consolidation of these two organisations will be on the Agenda Paper and will be sent to Boston in the form of an illuminated address.

BANK STREET CHAPEL, BOLTON

FREE WIRELESS AND TELEVISION LICENCES.—In view of the large and increasing number of solitary and lonely old people whose Pension or Assistance Allowance provides for only the basic necessities of living, and in view of the incalculable boon that Wireless and Television can be to give them a window on the world and save them from self-centred isolation, this Annual Meeting of the General Assembly, etc., Petitions Her Majesty's Postmaster General to take steps to issue Free Wireless and Television Licenses to all persons of pensionable age who fulfil the following conditions:—

(i) That they shall live alone or with no one who is not also of pensionable age.
(ii) That such persons living alone or together shall severally or jointly, have no private income and be solely dependent upon their State Pension and/or allowances from the National Assistance Board.
(iii) That the only regular income of the household comprising one or more such persons shall derive from the said pensions and/or allowances.

JOHN KELTY,
Secretary.

Essex Hall, 1-6 Essex Street, London, W.C.2.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 9, 1961

Aberdeen, Unitarian Church, Shiprow Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Supply
Ainsworth, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill, 3, Rev. D. C. Doel
Altrincham, Dunham Road Chapel, 11, Mr. B. Needham, 6.30, Mr. R. R. J. Plummer
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. Sidney Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bexley Green (nr. Sevenoaks), Unitarian Church, 11, Rev. T. L. Jones
Billingshurst, Free Church, High Street, 11, Rev. J. Reece Walker
Birkenhead, Unitarian Church, Clive Road, 6.30 (April 16) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce Hazlehurst
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shervell Pruce, 6, Miss A. Whitaker
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Bolton, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
Bolton (Lever) Unitarian Chapel, Spain Lane, 6.30, Supply
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Vacancy
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertles
Bristol, Oakfield Road, 11 and 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickston
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. W. J. McElderney, 6.30, Rev. E. H. Shaw
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Ranch Street, 6.30, Supply
Cirencester, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Friends Road, 11, Rev. G. Kirkby
Denton, Wilton Street Chapel, 11 and 6.30, Supply
Derby, Prior Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. Rhys Vince
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fyfoot
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Mr. C. Emery
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kirkman
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
Dundee, Unitarian Church, 53 Constitution Road, 11, Capt. McGregachan, S.A.
Edinburgh, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow (also 7, 1st, 3rd and 5th Sundays)
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Hardy Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Mr. N. G. Matthew
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. John M. Quirk
Goodshaw, Meadbrow Chapel (Facsimile), 6.30, Rev. G. Mabel Bramer
Guildford, Ward Street Church, 11, Rev. G. M. Bramer
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denbigh Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6, Rev. Frank Walker
Hull, Unitarian Church, Park Street, 6.30, Rev. Ernest Pinn (also 11, every 1st and 3rd Sunday)
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Branch Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. S. K. Patrick
Leicester, Scarbrough Road, 11, Junior Church, 6.30, Supply
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
Lewes, Westgate Chapel, 11, Rev. Dudley Richards
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Knowles
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Pryce
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Keir Murray
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. S. R. Butler
Liverpool, Hamilton Road, Fourton, 3, Sunday School, 6.30, Rev. C. A. Pryce
Liverpool, Hope Street, 6.30, Rev. A. Williams
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Basil Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graeme Sherif
London, Forest Gate, Upton Lane, 11, Mr. S. R. Martin
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. Maconer C. Rather
London, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service Rev. R. E. Greenwood)
London, Hampstead, Rosslyn Hill, 11, Dr. Mortimer Rowe
London, Highgate Hill, Unitarian Church, 11, Rev. Robert Taylor
London, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Pite
London, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Pite
London, Lewisham Unitarian Church, High Street, 11, Dr. Jimmy Gordon
London, Mansford Street Church, Bethnal Green, 6.30, Dr. Dimitry Tobiant
London, Stamford Free Church, Clapham Road, 11, Rev. Walter M. Long
London, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. Robert Taylor
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. Shields
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Pinchin, (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newsham Road, 6.30, Rev. T. L. Jones
Lytham St. Anoes (Agnes?) Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
Manchester, Pallsworth, Deb Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Burrows
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Wareing
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Rev. F. Kenworthy
Manchester, Renshaw Street, Mission, 6.30, Supply
Manchester, Stand Chapel Whitefield (April 16), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11, each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Middleton, Old Road Chapel, 3.15, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. F. Hodgkin Roper
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 6.30, Supply
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bilah
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Student
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30, Mr. H. Varley, 6, Rev. G. W. Pitts
Pare Lane Chapel, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimble
Portsmouth, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30 Rev. John R. Stubbs
Preston, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
Ringwood, Hants, The Meeting House, 6.30, Supply
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. L. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bake
Rotherham, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield, Attercliffe, 6.30, Mr. A. B. Shepherd
Sheffield, Fulwood Old Chapel, 11, Rev. P. Baker Morris
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. P. B. Godfrey
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Supply
Southport, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 11, Mr. John Church
Southend-on-Sea, Darnley Road, 6.30, Rev. A. Peacock
Southport, Portland Street Church, 11 and 6.30, Rev. E. Allen Williams
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kendall
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30 Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 6.30, Mr. W. Binns Hargreaves
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Mr. J. Nicholson
Todmorden, Unitarian Church, 10.45, Mr. W. Holt 6, Dr. V. M. Conway
Torquay, Unity Church off The Terrace, 11, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Wallasey, Memorial Church, Manor Road, 11, Rev. F. H. Snow, 6.30, Supply
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 6, Rev. H. Maguire
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
West Bromwich, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Student, Synd, 6.40, Mr. F. Knowles
York, St. Saviourgate Chapel, 6.30, Miss P. Hardy

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132, Duke Street, Scarborough, West Australia.
Seaford Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. W. Wardle
Sydney, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. Eisenhuth, Manse Telephone LX 5323
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. T. M. Wardle. Meetings as advertised.

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Marsh
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Parnell, 11 and 7, Mr. W. J. Wild
Wellington, Service suspended—Enquiries—Mrs. Warren, Tel. 41-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School, 7, Service, Supply

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(continued from page 934)

The original almshouses were located in the centre of Sheffield, but the present houses are situated in very pleasant surroundings on the edge of fine rolling and wooded country at Whirlow Bridge. Here there is now accommodation for eighteen and nowadays—as a result of the Welfare State—there is usually no longer a waiting list for admittance.

The use of the word " hospital " in its old sense of " hostel " is apt occasionally to lead to confusion, since in no way is the almshouse equipped to deal with cases of serious illness. In fact, of course, the one tragedy of this and similar institutions is that so often at the very end the old people have to be uprooted from what may have been their home for fifteen or twenty years and moved into an institution where they can receive the care they need.

An additional part of the Hollis Trust provides a small annual scholarship for one student at Sheffield University. This is made available to the most deserving case on the recommendation of the University authorities.

Spirit of Prayer

Sir: This feature may be the apple-seed of our future, for history informs that hymns, prayers, sermons, in that order, founded, inspired, gave continuing life to English Non-conformity.

If hymn-singing is not now the strong roof-crack it was, prayer has become the more important: Like spiritual healing, where the technique, the words are unimportant but the results impressive, prayer can be a vivid experience, be the words as they may.

Yet, in healing, certain Gaelican words have double virtue; also in prayer certain mantranic words have treble power. Granted this fully, new words, new prayers are the assurance of our further church life. Now, if it be true, that one of our ministers has prayer with " you " not " thou " could some be printed that we might test their feel in public worship. They may have the daffodil beauty of our new springtime.

Golders Green. Yours, Magnus Ratter.

The Ladies' Night of the Laymen's Club was held at the Oxford and Cambridge Club on Friday, March 10th, with the President, Mr. Taylor, in the chair. The guest of the evening was Dr. Kitty Dalton. After dinner and the loyal toast, Mr. Ronald Burrows, the oldest and a founder member of the club, proposed the toast of " The Ladies ", to which response was made by Dr. Dalton. The speaker of the evening was Dr. Mortimer Rowe, who took as his subject " The Humorous side of a Serious Occupation ". He dealt with it from the point of view of Secretary of the General Assembly and also of the British and Foreign Unitarian Association, Incorporated. In his usual witty style he told of the time when he preached with a fully fledged and gaitered Bishop in the congregation and having accordingly made certain alterations in the sermon he was going to deliver, discovered that the Bishop was very deaf and had not heard a word of the sermon; and of his correspondence with Bishop Huxley Hanson after the Liverpool Cathedral controversy.

SUNDAY SCHOOL ASSOCIATION

President Mr. Alex Rogers

The 127th Annual meeting will be held at Monton Church, Monton Green, Eccles, on Tuesday, April 11th, 1961, at 4.45 p.m., when the report and accounts will be presented.

The Revd. Sydney H. Knight of Stand, will be installed as president for the year 1961-1962.

Holiday Accommodation

An early holiday in warmth and comfort at this small friendly hotel in " Britain's best climate ". Spring terms from 6½ gns. Twin bedded, fully inclusive. No gratuities. Breakfast in bed and free service now. Good food including fresh fruit daily. Central heating throughout in cool weather. Two lounges; television. Most guests are on repeat visit. Also booking for summer. Premier position, facing full south, between pier and sun lounge. Own beach hut opposite. Recommended by readers.—Normanhurst, Sea Front, St. Leonards, Sussex. (Telephone Hastings 4784.)

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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Miscellaneous

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THE LONDON DISTRICT AND SOUTH-EASTERN PROVINCIAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES (INCORPORATED)

Notice is hereby given that the

ANNUAL GENERAL MEETING

of the ASSEMBLY

will be held at Essex Hall, 1-6 Essex Street, Strand, W.C.2 on Saturday, 29th April, 1961, following the Service, which will be held at 3 p.m. and particulars of which will be announced later.

Nominations for representatives of the personal subscribers should be sent to the Honorary Secretary as soon as possible.

22 Sandridge Road, CROYDON
E. M. BUTCHER, *Hon. Sec.*

Printed by SOUTH ESSEX RECORDING, Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd. at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale: JOHN HEYWOOD, Deansgate. Saturday, April 8, 1961